virtue and by vice, by too much or too little thought; yet inconſtancy, however dignified by its motives, is always to be avoided, becauſe life allows us but a ſmall time for enquiry and experiment, and he that ſteadily endeavours at excellence, in whatever employment, will more benefit mankind than he that heſitates in chooſing his part till he is called to the performance. The traveller that reſolutely follows a rough and winding path, will ſooner reach the end of his journey, than he that is always changing his direction, and waſtes the hours of day-light in looking for ſmoother ground, and ſhorter paſſages.

NUMB. 64. SATURDAY, Oct. 27, 1750.

Idem velle, et idem nolle, ea demum firma amicitia eſt. SALUST.

WHEN Socrates was building himſelf a houſe at Athens, being aſked by one that obſerved the littleneſs of the deſign, why a man ſo eminent would not have an abode more ſuitable to his dignity? he replied, that he ſhould think himſelf ſufficiently accommo-

dated, if he could ſee that narrow habitation filled with real friends. Such was the opinion of this great maſter of human life, concerning the infrequency of ſuch an union of minds as might deſerve the name of friendſhip, that, among the multitudes whom vanity or curioſity, civility or veneration, crouded about him, he did not expect, that very ſpacious apartments would be neceſſary to contain all that ſhould regard him with ſincere kindneſs, or adhere to him with ſteady fidelity.

So many qualities are indeed requiſite to the poſſibility of friendſhip, and ſo many accidents muſt concur to its riſe and its continuance, that no wonder can be excited by obſerving, that the greateſt part of mankind content themſelves without it, and ſupply its place as they can, with intereſt and dependance.

Multitudes are unqualified for a conſtant and warm reciprocation of benevolence, as they are incapacitated for any other elevated excellence, by a perpetual attention to their intereſt, and an unreſiſting ſubjection to their paſſions. An inability may be ſuperinduced by long habits of denying any deſire, or of repreſſing, by ſuperior motives, the importuni-

ties of any immediate gratification, and an inveterate ſelfiſhneſs will imagine all advantages diminiſhed in proportion as they are communicated.

BUT not only this hateful and confirmed corruption, but many varieties of diſpoſition, not inconſiſtent with common degrees of virtue, may exclude friendſhip from the heart. Some ardent enough in their benevolence, and defective neither in officiouſneſs, nor liberality, are mutable and uncertain, ſoon attracted by new objects, diſguſted without offence, and alienated without enmity. Others are ſoft and flexible, eaſily influenced by reports or whiſpers, ready to catch alarms from every dubious circumſtance, and to liſten to every ſuſpicion which envy and flattery ſhall ſuggeſt, to follow the opinion of every confident adviſer, and move by the impulſe of the laſt breath. Some are impatient of contradiction, more willing to go wrong by their own judgment, than to be indebted for a better or a ſafer way to the ſagacity of another, inclined to conſider counſel as inſult, and enquiry as want of confidence, and to confer their regard on no other terms than unreſerved ſubmiſſion, and implicit compliance. Some

are dark and involved, equally careful to conceal good and bad purpofes, and pleafed with producing effects by invifible means, and fhewing their defign only in its execution. Others are univerfally communicative, alike open to every eye, and equally profufe of their own fecrets and thofe of others, without the neceffary vigilance of caution, or the honeft arts of prudent integrity; ready to accufe without malice, and to betray without treachery. Any of thefe may be ufeful to the community, and pafs through the world with the reputation of good purpofes and uncorrupted morals, but they are unfit for clofe and tender intimacies. He cannot properly be chofen for a friend, whofe kindnefs is exhaled by its own warmth, or frozen by the firft blaft of flander; he cannot be a ufeful counfellor, who will hear no opinion but his own; he will not much invite confidence whofe principal maxim is to fufpect; nor can the candour and franknefs of that man be much efteemed, who fpreads his arms to human kind, and makes every man, without diftinction, a denizon of his bofom.

THAT friendfhip may be at once fond and lafting, there muft not only be equal virtue on each

each part, but virtue of the ſame kind; not only the ſame end muſt be propoſed, but the ſame means muſt be approved by both. We are often, by ſuperficial accompliſhments and accidental endearments, induced to love thoſe whom we cannot eſteem; we are ſometimes, by great abilities and inconteſtable evidences of virtue, compelled to eſteem thoſe whom we cannot love. But friendſhip, compounded of eſteem and love, derives from one its tenderneſs and its permanence from the other; and therefore requires not only that its candididates ſhould gain the judgment, but that they ſhould attract the affections; that they ſhould not only be firm in the day of diſtreſs, but gay in the hour of jollity; not only uſeful in exigences, but pleaſing in familiar life; their preſence ſhould give chearfulneſs as well as courage, and diſpel alike the gloom of fear and of melancholy.

To this mutual complacency is generally requiſite an uniformity of opinions, at leaſt of thoſe active and conſpicuous principles which diſcriminate parties in government, and ſects in religion, and which every day operate more or leſs on the common buſineſs of life. For though great tenderneſs has, perhaps, been

fometimes known to continue between men eminent in contrary factions; yet fuch friends are to be fhewn rather as prodigies than examples, and it is no more proper to regulate our conduct by fuch inftances, than to leap a precipice, becaufe fome have fallen from it and efcaped with life.

It cannot but be extremely difficult to preferve private kindnefs in the midft of publick oppofition, in which will neceffarily be involved a thoufand incidents, extending their influence to converfation and privacy. Men engaged, by moral or religious motives, in contrary parties, will generally look with different eyes upon every man, and decide almoft every queftion upon different principles. When fuch occafions of difpute happen, to comply is to betray our caufe, and to maintain friendfhip by ceafing to deferve it; to be filent, is to lofe the happinefs and dignity of independence, to live in perpetual conftraint, and to defert, if not to betray: and who fhall determine which of two friends fhall yield, where neither believes himfelf miftaken, and both confefs the importance of the queftion? What then remains but contradiction and debate?

bate? and from thoſe what can be expected, but acrimony and vehemence, the inſolence of triumph, the vexation of defeat, and, in time, a wearineſs of conteſt, and an extinction of benevolence? Exchange of endearments and intercourſe of civility may continue, indeed, as boughs may for a while be verdant, when the root is wounded; but the poiſon of diſcord is infuſed, and though the countenance may preſerve its ſmile, the heart is hardening and contracting.

THAT man will not be long agreeable, whom we ſee only in times of ſeriouſneſs and ſeverity; and therefore, to maintain the ſoftneſs and ſerenity of benevolence, it is neceſſary that friends partake each others pleaſures as well as cares, and be led to the ſame diverſions by ſimilitude of taſte. This is, however, not to be conſidered as equally indiſpenſable with conformity of principles, becauſe any man may honeſtly, according to the precepts of Horace, reſign the gratifications of taſte to the humour of another, and friendſhip may well deſerve the ſacrifice of pleaſure, though not of conſcience.

IT was once ingenuouſly confeſſed to me,

 by

by a painter, that no professor of his art ever loved another. This declaration is so far justified by the knowledge of life, as to damp the hopes of warm and constant friendship, between men whom their studies have made competitors, and whom every favourer and every censurer are hourly inciting against each other. The utmost expectation that experience can warrant, is, that they should forbear open hostilities and secret machinations, and when the whole fraternity is attacked, be able to unite against a common foe. Some however, though few, may perhaps be found, in whom emulation has not been able to overpower generosity, who are distinguished from lower beings by nobler motives than the love of fame, and can preserve the sacred flame of friendship from the gusts of pride, and the rubbish of interest.

Friendship is seldom lasting but between equals, or where the superiority on one side is reduced by some equivalent advantage on the other. Benefits which cannot be repaid, and obligations which cannot be discharged, are not commonly found to increase affection; they excite gratitude indeed, and heighten venerati-

on,

on, but commonly take away that eaſy freedom, and familiarity of intercourſe, without which, though there may be fidelity, and zeal, and admiration, there cannot be friendſhip. Thus imperfect are all earthly bleſſings; the great effect of friendſhip is beneficence, yet by the firſt act of uncommon kindneſs it is endangered, like plants that bear their fruit and die. Yet this conſideration ought not to reſtrain bounty, or repreſs compaſſion; for duty is to be preferred before convenience, and he that loſes part of the pleaſures of friendſhip by his generoſity, gains in its place the gratulation of his conſcience.

NUMB. 65. TUESDAY, *October* 30, 1750.

——Garrit aniles
Ex re fabellas.—— HOR.

OBIDA, the ſon of Abenſina, left the caravanſera early in the morning, and perſued his journey through the plains of Indoſtan. He was freſh and vigorous with reſt; he was animated with hope; he was incited by deſire; he walked ſwiftly forward